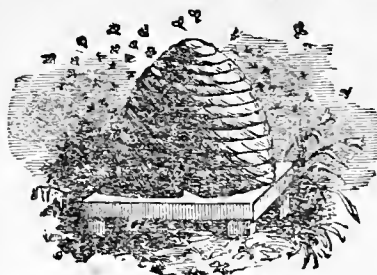


# JUVENILE INSTRUCTOR.

"BUT WITH ALL THY GETTING  
GET UNDERSTANDING."



THERE IS NO EXCELLENCE  
WITHOUT LABOR.

VOL. 2.

GREAT SALT LAKE CITY, DECEMBER 1, 1867.

NO. 23.

## HISTORY OF JESUS.—CHAPTER VIII.

**T**HIS picture is designed to represent the garden of Gethsemane. To this place Jesus retired with three of his apostles, Peter, James and John.

He knew that the time was approaching when, not only all men would forsake him, but when the great God, his Father would so far withdraw His power and protection from him, that his enemies would prevail over him, and take his life in a most cruel and disgraceful manner. He, who was to be a sacrifice for the world, seemed at that time, to feel the weight of the sins of the whole world resting upon him.

He was pure and innocent, and in this respect his feelings were very different from those of a wicked person, for nothing

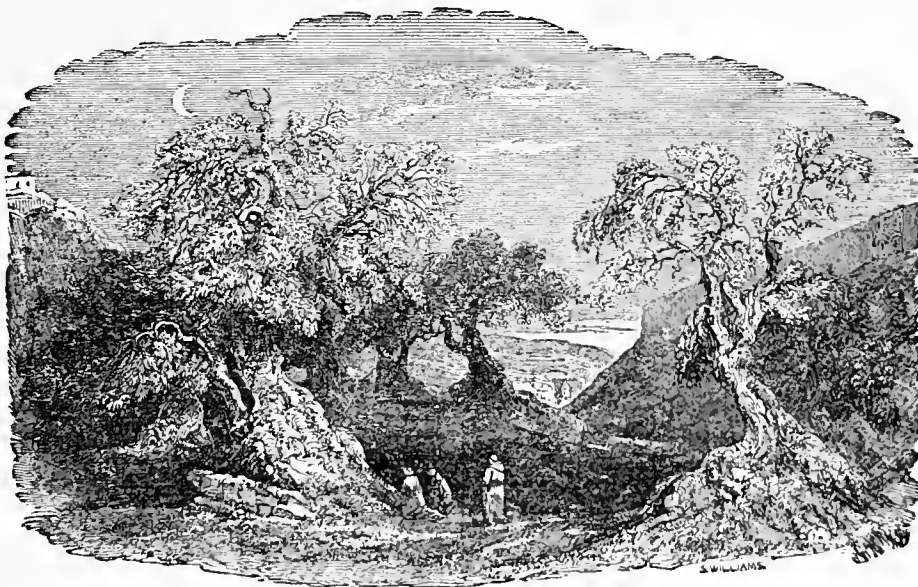
is so hard to bear as a feeling of guilt. Jesus knew he was to die a cruel death—he had consented to redeem the world, long before the earth existed—he had even volunteered to do it, when he dwelt with his Father, at the time when the great plan of man's redemption was formed in the midst of a grand council of the Gods. And Jesus had a very keen and

painful foretaste of the dreadful scene of suffering that awaited him; and he told the three apostles who were with him in the garden of Gethsemane that his soul was exceedingly sorrowful, and he desired them to remain where they were, and keep watch, while he went a short distance to pray. He went, and fell on his face, and prayed: "O Father, if it is possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt."

How strange is was, that in such a time of anguish of mind which Jesus was passing through, that those apostles should have been so destitute of sympathy as to suffer themselves to fall asleep, when he had requested them to watch! But the powers of darkness were so great, that when Jesus returned to

them he found them fast asleep, and said "What! could you not watch with me one hour?" He saw they had no control over themselves, and excused them by saying "Truly, the spirit is willing but the flesh is weak." He then went from them the second and third time and prayed the same as at the first; and his agony of feeling was so great, that, instead of perspiring as people naturally do, his sweat was in large drops, like blood. Each time when he returned to Peter, James and John, he found them asleep, and the last time, he told them to sleep on and take their rest, for the hour was near when the Son of Man should be betrayed into the hands of sinners. He then said to the three apostles: "Rise, let us be going: he that betrays me is at hand."

And before Jesus had done speaking, Judas, one of the twelve apostles, and a great multitude came, with swords to take him. This multitude was nothing more nor less than a mob with an apostle at their head, and they were urged on to this wickedness by the chief priests and elders of the people. The Latter-day Saints, who



have been in this church nearly from its commencement, have had considerable experience in movements very similar to the one described; for the multitude that went to take Jesus were so ignorant of him that Judas had to give them a sign that they might know which was the one to take—they did not even know his person, but Judas told them that whosoever he should kiss, they were to grasp and hold fast; and when he came to Jesus, he said "Hail, master," and kissed him, Jesus said to him, "Judas, betrayest thou the Son of Man with a kiss?"

One that was a friend to Jesus, felt so indignant at seeing them lay hands on him, that he drew his sword and struck a servant of one of the high priests and cut off his ear; But

Jesus reproved him by saying "Put your sword back in its sheath; for all they that take the sword shall perish by the sword." He then put forth his hand and healed the wounded man; and said to the one that smote him, "Think you that I cannot now pray to my Father, and He shall immediately send me more than twelve legions of angels? But how, then, shall the scriptures be fulfilled, that thus it must be?"

Not long after they had taken him, Jesus said to some of the multitude, "Are ye come out as against a thief, with swords and staves, to take me? I sat daily with you in the temple, teaching, and you did not lay hold of me." But all this was done that the words of the prophet might be fulfilled.

Then all of the apostles forsook Jesus, and fled and left him in the midst of his enemies, who took him to a high priest called Caiaphas, where many priests and scribes had assembled; but Peter followed in the distance, and went into the high priest's palace and sat with the servants, to see the result. And he heard those wicked priests and elders counseling together, trying to find some accusation against Jesus, so that they could put him to death; but they could not find any. At last there came two false witnesses who testified that he said he was able to destroy the temple of God, and build it in three days; and that was the worst that even false witnesses dare to say against him. Jesus made no reply, although the high priest was very anxious that he should, that from his replies, they might get something to accuse him of. Jesus knew their thoughts, and when the high priest found that he could not persuade Jesus to answer the false witnesses, he said, "I entreat you by the living God, to tell us whether thou art the Christ, the Son of God." Jesus then said to him, "Thou hast said, and I say to you that hereafter, you shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

E. R. S.

## Uncle Gregory's Visits.

For the Juvenile Instructor.

### VISIT XIV.

#### THE LORD WILL PROVIDE.

[CONTINUED.]

"It is very strange," said papa, "that I never noticed that passage before, although I have frequently read the revelations."

"I can very well understand that," replied Elder R., "my experience has taught me that the Bible is a sealed book in the hands of the Gentiles."

"The Gentiles," exclaimed papa, "whom do you mean?"

"Pardon me," replied Elder R., "I should have said those who are out of the pale of the Church of Christ. There is also another distinction. The sons of Israel are scattered in all nations, and through intermarriage are mixed up with the Gentile nations; but God has declared by the mouth of his prophets, and by the promises given to his patriarchs, that in the last days he would gather his people together; the Jews to Jerusalem, and the sons of Ephraim and Manassah to Zion. Isaiah and Micah have both foretold this gathering 'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God

of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' Isaiah II. 2. 3. Micah IV. 1. 2. This is a plain, straight-forward prophecy, foretelling the communication to exist between God the Father and his children, and their desire to learn of his ways and walk in his paths, and it will be fulfilled in this generation.

You seem to be very ready with the Bible," said papa.

"It is a great blessing to be able to understand it, sir," said Elder R. "It is only properly understood by having the same spirit by which it was written. Men like unto us, with the same passions, failings and weaknesses, have been inspired by the Holy Ghost and have been able to foretell the important events relative to the establishment of the Church and Kingdom of God in the last days and the overthrow of sin and wickedness. To understand the prophecies and instructions given by them, we must have the gift of the Holy Ghost. The absence of the authority to confer this has caused men to depend upon their own wisdom, and education has been sought after to enable men to expound the scriptures; but what have they made of them? They declare they do not mean what they say, and place, what they call, a spiritual interpretation upon them. When the church of God was upon the earth the Holy Ghost was conferred after baptism, upon all who joined it and became the disciples of Jesus Christ; the same has been restored to-day, for the same cause always produces the same result."

"Do those who believe in the divine mission of Joseph Smith receive the Holy Ghost after baptism?" asked papa.

"Yes, sir," replied Elder R., "Joseph was a disciple of Jesus Christ, and his mission was to usher in the dispensation of the fulness of times, and he received his instructions from the Savior, through the Holy Ghost, the comforter. I have shown you the necessity of the apostleship and authority to preach the gospel, let me prove to you the impossibility of assuming this power. The first principle in the gospel of Christ is faith in God. Jesus said the whole superstructure was upon two commandments: 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' It is certain there would be very little trouble in the world if this was carried out in word and deed. It is also necessary to believe in Jesus Christ, for if we did not believe in his mission, we would not hearken to his instructions or be obedient to his counsels; then we should not be born again, without which no man can see the Kingdom of God. (John III. 3.) Then repentance from dead works, sins and transgressions, with a determination, by the grace of God, to pattern after and become a true disciple of Jesus Christ by adopting, as a rule of life, the principles of the doctrine of Christ, gaining a knowledge of the commandments and instructions of Jesus, that you as an individual—for the promise is to you—may understand and gain a knowledge for yourself, that you may run the race, win the prize, overcome and gain the crown. Salvation is an individual responsibility, and, as many are called but few chosen, try to make you calling and election sure. Jesus said not those who say Lord, Lord; but those who do the will of the Father shall inherit all things. With this belief, repentance and desire they are fit for baptism, which is administered by immersing the candidate for eternal life in water for the remission of sins. After this ordinance has been administered they are prepared for the reception of the Holy Ghost by the laying on of hands, and here let me quote scripture to substantiate these remarks.

Jesus set the example to fulfil all righteousness, Matt. III chapter, 14 to 17 verses. He instructed his disciples to baptize: Matt. XXVIII. 19. The apostles preached baptism and promised the gift of the Holy Ghost: Acts II. 38, 39. Philip baptized at Samaria: Act VIII. 12. The Holy Ghost given

through laying on of hands: Act II. 17. Philip baptized the eunuch, 38, of the same chapter; read the whole of the chapter. I could refer you to many passages of scripture," continued Elder R., "but let these suffice. I do not wish to weary you, but only to prove that the gospel restored by the Lord in this day is the same that was taught eighteen hundred years ago, and the same spirit and blessings are restored, and if individuals do not receive the knowledge and blessings as promised, the fault is in themselves, not in the system, as thousands can testify. You must see that it would be impossible for an impostor to preach so certain a doctrine."

"Well," said papa, "you have certainly interested me, almost convinced me; but it is late, let us retire to rest."

They surrounded the family altar, prayer was offered up, and all retired to rest.

*To be Continued.*

*For the Juvenile Instructor.*

## LITTLE WILLIE.

### CHAPTER III.

EARLY on a Sabbath morning, long before the rising of the sun, Willie was to be seen walking towards the suburbs of the town in search of some solitary spot where he would not be likely to be disturbed, and often he would select a seat in the shade of some large trees. After finding a suitable place, and getting comfortably seated, he would take from his pocket the Bible, Book of Mormon, Doctrine and Covenants, or some other book containing useful information, which he would read with a prayerful heart, asking God to give him understanding and to bless his efforts to gain knowledge. In this way he learned to read well, and gained many fragments of knowledge to which he would have remained a stranger, had he been confined to the small round of his own thoughts without the aid of books. This practice widened the field of reflection, gave him much pleasure, and increased his thirst for intelligence. Thus, step by step, he made advancement; inch by inch, he climbed up out of ignorance. Each little difficulty overcome prepared him for new conquests. Little Willie did not enjoy the many great advantages of our young friends who read the JUVENILE INSTRUCTOR. He had not the opportunity of attending a good school, for he had to labor every day early and late.

Had you looked under the table when he was eating his dinner, you would have seen his book laid upon his lap spread wide open, at which now and then he would take a sly glance. In this way he learned many a lesson. When he had a little leisure time he would search out some person able to instruct him, to whom he would present his little difficulties and ask for an explanation. And often he felt extremely thankful for the assistance of able friends who took deep interest in him and cleared away the small but, to him, apparently insurmountable difficulties.

Night after night, when the family were all in bed and sleeping soundly, Willie might have been seen sitting near a table bending over his book and diligently perusing his lesson by the light of the candle. There he would sometimes sit till nearly midnight, reading and pondering over new ideas and often till he went to sleep; occasionally he would wake up and find the fire out, the candle burned away and his book fallen from his hand to the floor. Finally, a friend suggested that it would be better for him to quit studying at nights, and rise very early in the morning and spend an hour or two in study before time to go to work. From this suggestion Willie received much benefit, for he found that in the morning his mind was much stronger,

and consequently he was much more successful. After giving this method a fair trial he concluded that he could learn more in one hour in the morning than in three hours in the evening.

About this time he got William Cobbet's Grammar, and commenced to write it out verbatim. If he happened to omit, misplace, or misspell a word in any of the lessons, the paper containing such lessons was torn up and the task commenced. In this way, and with the assistance of his friends, he acquired a tolerably thorough knowledge of grammar. He now wrote letters, essays, or penned his thoughts on any subject that presented itself, not for publication but for self improvement. Such pieces were laid aside for two or three weeks, and then he would criticise them, for he believed that, after they had been laid aside in this way, he could see their errors much better than when they were only just written.

W. W. B.

[To our regret, the present number of "Little Willie" was mislaid; this is the reason it has not appeared earlier.—Ed. J. I.]

## A PITY TO HAVE AN EMPTY SEAT.

[THE following incident, which we take from a newspaper, is well worth reading and remembering:]

A FEW weeks ago, a gentleman was obliged to go to a distant depot, at an hour when there was no conveyance thither. So, although very weary and not strong, he was obliged to set out on a walk of two or three miles. After he had gone a little way, he was overtaken by a gentleman and a little boy in a carriage. The fine horse was at once reined in, and his owner said, with a smile:

"I presume, sir, you are going but a short way, but this little fellow insists on my asking you to ride with us. I told him I had no doubt you were going to the first station, but he said: 'The gentleman is a stranger, father; it is very easy to ask him. It always seems to me such a pity to ride with an empty seat!'"

Now, that ride, which cost the gentleman neither money, time nor trouble, was a real blessing to a weary man, and he told him so when he thanked him and the dear boy who had prompted the kind civility.

"It is a way he has, and always had, sir," replied the father. "From his cradle, he could never enjoy what he could not share with others. If he has any new gift or pleasure, his first thought is for those less favored. It is a way he got from his mother."

It was a truly beautiful "way" that boy had, and it should be a lesson to all boys, and boys' mothers, too, who hear of him. Remember this, you who have horses at your control to use for convenience or pleasure: "It is a pity to have an empty seat." Remember it, mothers, when training your boys for lives of usefulness. The little things of to-day will grow into great things of years to come. The boy who is selfish with his toys and his comforts, will be so with his money and his sympathies when a man; for the heart grows harder, rather than softer, by the flight of time.—*Selected.*

A CHEERFUL VIEW OF THINGS.—"How dismal you look!" said a bucket to his companion, as they were going to the well,

"Ah!" replied the other, "I was reflecting on the uselessness of our being filled; for, let us go away ever so full, we always come back empty."

"Dear me! how strange to look at it in that way!" said the bucket. "Now, I enjoy the thought that, however empty we come, we always go away full. Only look at it in that light, and you'll be as cheerful as I am."—*Selected.*

# The Juvenile Instructor.

GEORGE Q. CANNON. : EDITOR.

DECEMBER 1, 1867.

## EDITORIAL THOUGHTS.



ON Monday evening, November 11th, 1867, a meeting was held at the Thirteenth Ward Assembly Rooms in this city, and the Parent Sunday School Union Society was organized. The teaching of children in Sunday Schools is attracting much notice at present. The advantages which the children will have in such schools all admit. But it is felt to be necessary to have a proper system of teaching throughout the Territory—find out the best plan and then make it general. It is for this purpose that this Parent Society is formed. At the meeting, President Young urged the Bible, the Book of Mormon and Doctrine and Covenants as the books which should be used and taught from in every Sunday School. They should also be used as school books in day schools. There are no books equal to them. A child, or young man, or young woman, who studies these books, is sure to increase in knowledge, and will make much greater progress in obtaining true, reliable information, than by reading any other book. The effect of the reading of these books upon the rising generation, will be wonderfully great. Children who read the Bible, Book of Mormon and Doctrine and Covenants will be easily governed. They will be obedient to their parents. If boys, they will grow up to be obedient men. Their Bishops and Presidents will have no trouble with them. If girls, they will make, when they marry, tractable, pleasant wives. The whole community will be benefitted and improved by the more general reading of these books. The holding of Sunday Schools will spread a taste for this kind of reading.

We have visited many of our Sunday Schools. We have asked the children questions ourself, and heard their teachers question them. The readiness with which they answer is most pleasing. They display considerable knowledge of the scriptures. It is a most delightful sight to see a school room full of children being taught in the revelations of the Lord. If any of our little readers do not attend Sunday school, they ought to go without delay and join one. Should there be no Sunday schools in their wards, let them tell their fathers that they want to go to Sunday school, and he can go to the Bishop and speak to him about having one started. Several wards in the city have each a nice library, and much money has been spent for rewards. We never saw such fine, pretty rewards as we have had brought on from the East for some of the Sunday schools in the city. Much pains have been taken and considerable means have been spent by several of the wards to make the children feel pleased with the Sunday School. For this the children should be very thankful, and behave themselves in the best manner in and out of school.

A NIGHT or two ago, as we were passing along the street, we heard a great noise and screaming from a number of voices. The noise came from a group of persons who were walking ahead of us. We thought they must be drunken strangers. We could not think they were any of our people.

But what was our surprise when, instead of their being strangers and drunk, we found they were a few of our large boys. When we overtook them, they hushed their noise, and walked along quietly. They acted as though they felt they were rude and unmannerly. This is a practice that is too common among many boys.

We like to see children playful and disposed to be frolicsome, especially if they keep themselves within proper bounds. Children, when healthy, are like lambs and kittens; they want to play and exercise themselves in sports. They should not be checked too much in this respect. But for boys and young men to go screaming and bawling through the streets, like so many rowdies, is a shame. It is a practice that should be frowned upon. If it did them any good, we should not object to their making a noise. But they can exercise their lungs in more agreeable ways. There are plenty of opportunities for young people to sing and read aloud. Singing and reading are very good for the lungs, far better than screaming in the streets. The former practices improve and give tone to the voice; but screaming and loud bawling make the voice coarse and spoil it. Boys, take our advice, and never be guilty of disturbing the peace by your outcries in the streets.

## CATECHISM

INSERTED IN NUMBER 21, NOW RE-INSERTED WITH THEIR ANSWERS.

91. What did Joseph and other elders propose to buy in Jackson county?

The property of the mobbers in Jackson county.

92. How did their propositions differ from those which were made by the mobbers to the Saints?

They had no desire for any person to leave Jackson county, all they wished was to live in peace. But the mobbers wished to drive every Saint from the county, or to kill them.

93. Were their propositions accepted?

No.

94. What appeal did a number of the leading elders make in July, 1834?

An appeal to the people and the constituted authorities of the nation, and to all the men of the earth, for peace.

95. Was the trip made by Zion's Camp an easy or an arduous one?

It was a fatiguing and trying trip. Most of the brethren walked all the way to Missouri and back, traveling a long distance each day, and principally over bad roads.

96. Who were the sweet singers of the Camp?

President Brigham Young and his brother Joseph.

97. When did the prophet Joseph arrive in Kirtland?

About the first of August.

98. What did the editor of a paper published at Richmond, Indiana, state in his paper, the morning the company passed through that place on the return journey?

That Joseph Smith and his company had had a battle with the Missourians, that he had been wounded in the leg, that the wound was so severe his leg had to be amputated, and that three days after losing his leg he had died; all of which was untrue.

99. Who of the Camp had circulated reports against Joseph's character, which required a council to be called to investigate the matter, after his return to Kirtland?

Sylvester Smith.

100. What was the result?

The reports were proved to be malicious and entirely false.

LITTLE ALICE found out an ingenious way of getting to bed in a hurry. The crib in which she slept was so low that, by placing one foot on the inside, and taking hold of the post, she could easily spring in. "Mamma," said she to her mother, "do you know how I get to bed quick?" "No," was the reply. "Well," said she, in great glee, "I step one foot over the crib, then I say 'rats' and scare myself right in."



# LIFE OF GEORGE STEPHENSON.

*Taken from a little work—THE ROCKET—published by the American Tract Society.*

## CHAPTER IV.—TWO CITIES THAT WANTED TO GET NEAR EACH OTHER—A NEW FRIEND.

MR. JAMES had a secret leaning towards the use of steam on the new road. He would have immediately and unhesitatingly advocated a railroad run by locomotives. But that was out of the question. The public were far behind that point, and to have openly advocated it would have risked his judgment and good sense in the opinion of the best men. Therefore Mr. James wisely held his tongue. But hearing of the Killingworth locomotives, and a collier who had astonished the natives by his genius, he determined to make a journey to Newcastle, and see the lions for himself.

Stephenson was not at home. "Puffing Billy" was, and Billy puffed in a way that took Mr. James' heart at once. He seemed to see at a glance "Billy's" remarkable power, and was struck with admiration and delight. "Here is an engine," he exclaimed, "that is destined before long to work a complete revolution in society."

The image of "Puffing Billy" followed him home.

"Why," he wrote to Stephenson's partner in the patent, "it is the greatest wonder of the age, and the forerunner, I believe, of most important changes in the modes of travel in the kingdom."

A few weeks later he made another visit to Killingworth, taking his two sons with him. "Puffing Billy" was at work as usual.

The boys were frightened at the sight of the snorting monster; but Stephenson encouraged them to mount with their father, and see how harmless and manageable the monster was.

The second visit was even more gratifying than the first.

"Mr. Stephenson," said James, "is the greatest practical genius of the age. His fame will rank with that of Watt."

Mr. James lost all hesitation now about speaking his mind. "Puffing Billy" had driven the backwardness out of him, and he was willing, at all hazards, boldly to advocate railroads and the steam horse. No more tram-roads: steam or nothing. This was in 1821.

Mr. James entered heart and soul into the new idea of the age. On his return to Liverpool, it was everywhere his theme; and wherever he had influence, he tried to stir up men's minds to the benefits and blessings puffing out in "Puffing Billy."

Stephenson rejoiced in such a friend. It was just what he and "Billy" most needed—somebody to introduce them into the great world. And Stephenson and his partner offered him a share in the profits of whatever business he could secure to them.

But what can one man, or a few men do in an enterprise like this, depending upon the verdict of that important power, public opinion? And public opinion had not yet made up its mind to it.

A thousand difficulties bristled in the way; there was both the indifference of friends and the opposition of enemies at home. In addition to this, a violent opposition was foreseen in parliament, which it needed all the strength and courage of a united constituency to meet.

Under these discouraging circumstances, there were not enough men of pluck to push the matter through.

So everything about the new road went by the board. It was laid on the shelf, at least for the present, and Liverpool and Manchester trade jogged on as before.

*To be Continued.*

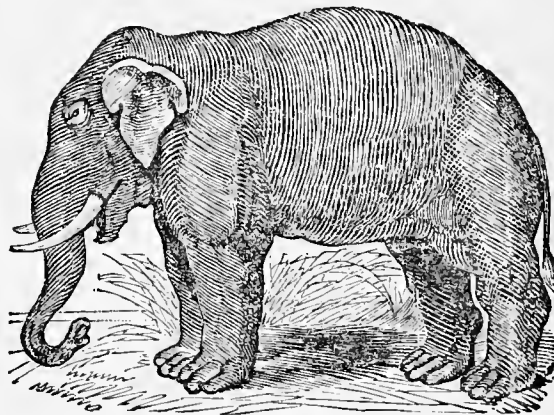
*For the Juvenile Instructor.*

# THE ELEPHANT.

UNCLE GREGORY in one of his last visits told us how his little friends, Ellen and Mary, went to the Zoological Gardens and rode on the back of an Elephant. To-day we have a picture of this huge animal, so that those of our little readers who have never seen one can form an idea of what it is like.

The Elephant is the largest of all quadrupeds, or four footed animals. It is said to weigh from six to seven thousand pounds. Its height is generally from nine to twelve feet; some have been seen that are much larger. Its color is a dark ash-colored brown, but there are a few that are a white or cream color. These latter are held in great reverence by the natives of the countries where they are found.

Elephants are found in great numbers all over the interior and southern parts of Africa, and in the south eastern portions of Asia, especially in British India, Burmah and Siam. There is, however, a difference in the size and shape of the Asiatic and African Elephants. The African Elephant has three toes; the Asiatic has five. The ears and tusks of the African species are much larger than those of their brethren in Asia; but their bodies are, as a rule, smaller.



Our picture represents an African Elephant. If our little friends will look at him attentively they will notice that he has a very small eye, long, hanging ears, very thick strong legs to support his huge body, and two long tusks pointing out from his mouth. These are his weapons of war, with which he attacks an enemy, or defends himself from the onslaught of another. These tusks are very heavy, one that was once sold in Amsterdam (the chief city of Holland) is said to have weighed 350 pounds.

But the most remarkable thing about the Elephant is its trunk. In it we can see one of the greatest evidences of the divine wisdom of Him who made all the beasts of the field. The head of the Elephant is very heavy, and a long way from the ground. If the Lord had given him a long neck, he would have been scarcely able to control the movements of the vast weight of the head and the tusks at the end of it. If the Lord had only given him the same short neck that he has at present, which is so well adapted to the size of his head, without a trunk at the end of it, he would have never been able to reach his food on the ground, or his drink in the river. But with his trunk he can pick his food off the ground, or pluck it off the high branches of the trees and convey it to his mouth, or suck up the water from the stream and pour it down his throat. So wonderfully made is this trunk that the animal can turn it any way he pleases, and at his will it will uproot a tree or pluck a flower, lift up a cannon or pick up a pin, crush a man to death

or brush off a fly. In fact the trunk of the Elephant answers the same purpose to him, as the hand and arm to a man.

There is much also in the character of the Elephant that is very pleasing. Very many pretty tales and anecdotes are told of his sagacity, docility, kindness and apparent thoughtfulness and power of reasoning. So much so, that some say he is not only the largest of animals but the wisest also. He is very easily taught, and when kindly treated, is very fond of his keeper. He also seems to have a very good memory, either of kindnesses received or of injuries inflicted, and is very apt to revenge himself in some way or other on those who treat him cruelly.

In ancient times the Elephant was much used in war. But it was found that though he was often a very useful ally, he sometimes in the noise and din of battle became unmanageable, and did more injury to his friends than his foes. In these days, in some eastern countries, he is used extensively to carry heavy burdens; but wherever the railroad is introduced it at once takes the place of these "heavy porters," as the vast amount of food he consumes makes him very expensive. One animal will eat one hundred pounds of dry food and drink forty gallons of water every day of his long life, which often lasts from one hundred and fifty to two hundred years.

G. R.

## Little George.

*For the Juvenile Instructor.*

LITTLE GEORGE AT CHURCH.

A TRUE STORY.

[SECOND PART.]

WHEN little George said, "I don't know," to the question, "Who sanctified you?" the teacher on the stool groaned at his ignorance; and seemed to be very desirous of instructing him in the things of God.

The teacher on the stool then commenced to explain to the ignorant boy before him what sanctification means.

He told him that sanctification was the work of the Holy Spirit of God, or the Holy Ghost; and that when a person is sanctified, he is sanctified all at once—in a moment—while he is struggling in prayer before God.

Now, little George was as ignorant when this explanation had been given as he was before; neither can you understand it, my little children; neither did the teacher understand it himself; neither does Uncle George understand the way to be sanctified as the teacher explained it.

You will pardon me if I stop to tell you many things which I think are good for you to know, as we progress with the history of little George.

I think you would like to know the meaning of the word sanctify.

It simply means to set any thing or any person apart for a good purpose.

For instance, every seventh day was designed by the Lord to be kept holy by mankind; that is He wished them to rest from their labors on that day, because He rested on that day from all His work which He had created and made. And he blessed the seventh day and sanctified it; or, in other words, He set it apart to be a day of rest, and rested on it himself.

The word sanctify also signifies, to get ready to receive any blessing which the Lord may wish to bestow upon you.

Before He bestowed the law upon the children of Israel, He told Moses to go unto the people and "sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day to receive the law."

When we have a general conference in Great Salt Lake City, in April or October, the people cease from their labors, and wash themselves and put on clean clothing, and make up their minds to spend two, three, or four days attending conference, to hear the word of the Lord, and be instructed by his servants. They thus sanctify themselves before the Lord for this purpose, endeavoring to bring their hearts to a holy frame, to receive the things of God.

When a temple, a tabernacle, a school house, a block of land, a dwelling house, a city, or a whole country with its mountains, valleys and plains are dedicated unto the Lord by one of His true ministers, then that temple, tabernacle, dwelling house, city, and country are sanctified unto the Lord; and if the people keep His commandments, He will accept the things thus dedicated unto Him, and abundantly bless them.

Now you would not suppose that the name of the Lord could be sanctified, would you? for we are told in the Bible that His name is holy.

People sanctify the name of the Lord by praising Him, by keeping His commandments, by obeying the words of His servants, and by endeavoring to make His attributes and character known in all the world.

Little children can sanctify the name of the Lord by being good and kind to their parents, because they keep the commandment which saith, "Honor thy father and thy mother," etc.

They can sanctify His name by being kind and gentle with each other, because we are commanded to love one another.

When people swear and blaspheme, and quarrel and fight, they then profane the name of the Lord.

But we are exhorted in the Bible, and in the revelations given to the church of Jesus Christ of Latter-day Saints, to sanctify the Lord of Hosts Himself; and let him be our fear, etc.

People sanctify the Lord of Hosts by putting their trust in Him, in preference to putting their trust in man, or in riches.

Moses and Aaron were not permitted to live to bring the children of Israel into the promised land, because they sanctified not the Lord in the eyes of his people.

How did they fail to sanctify the Lord in the eyes of his people?

By rebelling against the Lord's word, which he gave them at the water of Meribah, and took the glory to themselves, when they said to the children of Israel: "Hear now, ye rebels; must we fetch you water out of this rock?"

When women and children believe in Jesus Christ, repent of their sins, and are baptized, and receive the gift of the Holy Ghost by the laying on of the hands of God's servants, then are they justified, then are they sanctified in the name of the Lord Jesus, and by the spirit of our God.

Why?

Because, by submitting to these ordinances of baptism and laying on of hands, they dedicate themselves unto the Lord for the rest of their lives by obeying his word. In this way God has made Christ Jesus unto us, wisdom and righteousness, and sanctification, and redemption.

Much more might be said about the word sanctify; but I will not say more about it at this time, for fear you cannot remember it all.

Then the work of sanctification is not performed all in a minute, as the teacher on the stool said it was; but it is a work which continues from the time a person is dedicated unto the Lord to the end of his life, when he is received into everlasting life in the presence of God.

The school was brought to an end; and everybody in school got ready to go to the chapel.

The children had to walk two and two, holding each other's hands; but nobody would take hold of little George's hand and walk with him, because he had on poor-house clothing. He had to walk alone, and was the very last little boy in the company of boys that walked to the church.

He would have loved any one of the boys who would have taken hold of his hand, but seeing that no one would do this he did not care anything about it, and felt that he was just as good a boy, though he did wear poor-house clothes, as the ones who were better dressed.

They were all soon seated in the chapel, which had galleries all around. It was a neat, little chapel with a nice pulpit.

The school children were seated on benches, under one of the galleries, on each side of the door of entrance into the chapel.

After everything was quiet, a man—a little, fat man,—with his hair smoothly combed down exactly to the middle of his forehead, his neck encircled with a white handkerchief without any tie in the front, with no shirt collar, nor collar on his coat, arose in the pulpit and commenced to give out a hymn.

Now, little George always paid great attention to religious worship, and was pleased to hear singing and praying. He had just seated himself on a bench without a back, and made up his mind to pay good attention, and enjoy the service, when a wicked boy behind him ran a sharp pin into the seat of his pants. This wicked trick was done so much without mercy, that George's suffering was intense. He screamed out with all his might, and at the same time leaped from his seat. He turned with anger upon his adversary, drove his fist into his face, which resulted in giving the wicked boy a bloody nose. When he saw the blood running from his nose, he also commenced to scream with fright.

The wicked boy thought that he had a right to do as he pleased with little George, because he was a poor-house boy; but he was mistaken. As the saying is, he reckoned without his host.

The congregation was thoroughly disturbed. The little, fat man in the pulpit ceased to give out the hymn, and in a slow, measured tone of voice, said:

"Put that bad boy out of the chapel."

This was promptly obeyed by the man who had charge of the scholars in the chapel.

So George was thrust out of the gloomy chapel into the open sunshine, where he enjoyed himself listening to the ringing of church bells, the whistling of birds, and in admiring the budding, bursting flowers, until his new acquaintance came out of the chapel and conducted him home to his dinner.

UNCLE GEORGE.

**BELIEVING, BUT NOT UNDERSTANDING.**—"I will not believe anything but what I understand," said a self-confident young man in a hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third.

"Gentlemen," said one well known to me, who was on a journey, and who sat close by, "do I understand you correctly, that you will not believe anything that you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning, I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw the pigs eating grass; do you believe that?"

"Of course," said the three.

"And I saw sheep and cows eating grass; do you believe that?"

"Of course," was again replied.

"Well, but the grass which they had formerly eaten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "but do you understand it?"

They were confounded and silent, and evidently ashamed, as they well might be.

## Biography.

### JOSEPH SMITH, THE PROPHET.



T a conference of the church, held in Quincy, Illinois, the proceedings of the Twelve while at Far West were fully sanctioned. The Lord had not failed to protect and assist His servants in seeking to fulfil His word. This the Saints were ready to acknowledge. On the 25th of April, 1839, Joseph started from Quincy to go to Iowa. He accompanied a committee that had been appointed to select a new location for the Saints. They examined various places in Lee county, Iowa, and about Commerce, Hancock county, Illinois. These counties were opposite each other, the Mississippi river running between them. Commerce was decided upon as the place for the Saints to collect at. Land was purchased there of various men who owned it. On May 3rd, Joseph returned again to his family and the Saints at Quincy.

These were very busy days with him. His position was a most trying and responsible one. The Saints had been stripped of almost everything. They were friendless and homeless. They looked to him with trustful anxiety, as the man, under God, to counsel and guide them. The Lord never failed to give him the needed revelation and wisdom. He was made equal to the responsibility. On the 9th of May he started with his family from Quincy to go to Commerce. On the 10th he reached there. Counseling, writing letters, dictating history, setting forth the grievances of the people to send to the Government at Washington, laying out city lots and numerous other labors occupied his time after his arrival. The Saints soon began to gather to Commerce and its neighborhood. The name of Commerce was dropped, and the new city received the name of Nauvoo, which means in the Hebrew, "Beautiful."

At the time of the purchase by Joseph the town of Commerce contained only six houses—one stone, three frame and two block; besides these there were four other houses in the immediate vicinity—one of stone and three of logs. The land was mostly covered with trees and bushes. Much of it was so wet that teams could not travel over it. The place was not healthy; but no better presented itself. Joseph believed that by the blessing of the Lord it might become a healthy place, and he considered it wisdom to try and build up a city there. The location was rightly named when it was called Nauvoo. It was a beautiful place. The Mississippi river swept around it in

a half circle. The land on which a large portion of the city was laid out was shaped like a horse shoe, and the river ran past each end of some of the principal streets.

During these days Joseph gave much instruction concerning doctrine. He prophesied "that the signs of the coming of the Son of Man are already commenced. One pestilence will follow another. We will soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors." He also told some other things that had been revealed to him. He said:

"I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, etc. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother, etc. These things are at our doors."

Children, you have heard of many cruel things which have been done during the late civil war. But worse things than you have ever heard of will yet happen before all that Joseph saw will be fulfilled. But who will receive his testimony? During his life he told the people of the trouble that was coming, and pointed out the way to escape. But few would believe him. Many of his words have come to pass. The people have seen them fulfilled before their eyes. Yet they will not believe what he has told them. They have hardened their hearts against them. If they would open their hearts to the truth, the spirit of the Lord would open their understanding. But they will not; they, therefore, can not see. If you desire it, the Lord will show you that these things are true and that they will come to pass.

*For the Juvenile Instructor.*

## CHARADE.

BY J. H. M.

I am composed of 11 letters.

My 1, 2, 4, and 4, 5, 6, 11, are humble habitations.

My 8, 2, 7, 9, is a small particle of matter.

My 1, 5, 10, 4, is a fractional coin.

My whole is a true foundation for happiness.

Heber Brewer, M. J. Baddley, Eliza Baddley, Dellie Lang, M. Ashman, G. B. Lang, M. Speirs, E. Taylor, J. Evans, W. J. Lewis, J. R. McGaw, H. N. Howell, answered the charade in No. 21. The word is EDUCATION.

**CONFORTING WITH TEARS.**—How this little incident touches the heart! A mother who was in the habit of asking her children, before they retired at night, what they had done during the day to *make others happy*, found a young twin-daughter silent. The elder ones spoke modestly of deeds founded on the golden rule, "Do unto others as you would they should do unto you." Still the young bright face was bowed down in silence. The question was repeated, and the dear little child said, timidly:—"A little girl who sat by me on the bench at school, had lost a baby brother. All the time she studied her lesson she hid her face in her book and cried. I felt so sorry that I laid my face on the same book and cried with her. Then she looked up and put her arms around my neck, but I do not know why she said I had done her so much good."

There are times when our tears may be more comforting than words.

## Original Poetry.

*For the Juvenile Instructor.*

### LINES

*Affectionately Inscribed to Brother and Sister Joseph Bull, on the Demise of their Little Daughters, LAZZIE, aged 6 years, 8 months and 4 days, and EMILIE GREEN, aged 2 years, 1 month and 4 days, who departed this life respectively Oct. 25th, and Nov. 25th, 1867.*

Dear, little girls!—we will not weep for you,  
For you are gone to meet the blest and true;  
Your spirits now exult before the throne  
Of God, your Father, in his glorious home.  
Oh! who can mourn you who are immortal made  
"Ere sin could blight," or cank'ring sorrow fade!—  
'Tis true, we miss you from our mundane sphere  
And—full of self—we would have held you here;  
But God has called you, and we fain would try  
To quench the tear, and hush the heaving sigh:  
Time—sweetest soother—will assuage our pain  
And give us back our joy and peace again;—  
But we'll remember each, a cherished child,  
With winning ways, with spirits gay, yet mild;  
And often follow with our spirit-eyes  
Your glorious track, that leads us to the skies;—  
We do rejoice that we have spirits *there*  
That were committed to us—bright and fair;  
We do rejoice that you did sojourn here,  
And left to us a memory ever dear.  
A portion of us is with God above!—  
WITHIN HIS PRESENCE! 'neath His eye of love!—  
His glorious eye beams on our children dear  
Who loving bend before Him, ever near  
And this—not for a moment's glimpse of joy,  
But for eternity!—without alloy!—  
Oh! father, mother, rise above all grief,  
Rejoice, their sojourn was on earth so brief,  
They're with "our Father" safe from all alarms,  
Still beautiful and safe within his arms!—  
Let nature have her due, then mourn no more,  
But seek the "Mansion" where they're gone before,  
For where they are, are joy, and love, and God,  
No sin, no death, no sorrow, yea *no rod!*—  
There, wait a fullness of the bliss divine  
In that the highest, and most glorious clime?—

HANNAH T. KING.

G. S. L. City, Nov. 27th, 1867.

**CAUSE OF UNEASINESS.**—'Tis the fancy, not the reason of things, that makes us so uneasy. It is not the place nor the condition, but the mind alone, that can make anybody happy or miserable.

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